Gene Wong - Personal Copy

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DIVERSIFICATION

(The following is from a broadcast of the Voice of the Chinese Community, February 28, 1971)

This is the Voice of the Chinese Community, a weekly program produced primarily for the Chinese Community of Greater Boston. The express purpose of this program is to keep you informed of our community affairs through entertainment and self-education. This evening we will present commentaries on the economic future of our community and on the job opportunities within our greater society, that is, we will try to relate not only our livelihood but also our total outlook to a society beyond our traditional circle. Let us first take a look at some statistics on the Chinese population in Boston.

Before 1960 the Chinese population in Boston was quite static because of various discriminatory immigration laws and prejudicial practices against the Chinese. Termination of the quota system during the Kennedy Administration in effect relaxed many entry restrictions for the Chinese. It became possible for wives to join their husbands and children to join their fathers in this country. The character of the Chinese community began to change - that is, the predominantly male population began to include an increasing number of women and children. In 1970 the Chinese population in Boston was estimated to be 8,000 which is an increase of 51% since 1960. At present the rate of increase is about 300 each year who settle in this city. Because of the extremely crowded living conditions in Chinatown and in the South End area, a great percentage of the Chinese population live in the Brighton-Allston, Brookline, and other areas. However, their livelihood depends almost exclusively on the restaurant business in various parts of eastern Mass. with Boston Chinatown as the focal point for many of their activities.

(Cont. on page 2)

請收聽"華人之音" WCOP-FM
每星期日下午七時

DIVERSIFICATION (Cont'd.)

Many of the immigrants who settle in this country are largely unskilled, and some who have acquired skills are unable to use them because of language difficulties. The job opportunities open to these people are therefore VERY limited. Almost all immigrant families, upon arrival in their destination, are in debt to the tune of several thousand dollars for their passage to this country and for setting up household here. They, therefore, must take jobs in restaurants which means immediate employment and which requires the least amount of training and adjustment. The work week, however, is at least 60 hours which usually leaves virtually no time nor energy for self-improvement, such as language training and the acquisition of skills. In effect, restaurant work becomes for many a trap in which the immigrant is to remain for life. And that life is almost completely isolated from the general American society. The Chinese immigrant therefore is permanently out of competition in the American job market; and will remain only a marginal citizen, or even a perpetual foreigner in his adopted country - a country of many opportunities.

What we have said in the last few minutes establishes reasons why the Chinese economy in Boston is a highly specialized one. Nearly 90% of our labor force is concentrated in the restaurant trade. It appears likely that the Chinese community could suffer a kind of economic disaster if, for any reason, Chinese food became out of favor with the American public. Foreign foods, to be sure, are luxury items for the American consumer who has many options in his food habits, depending on the size of his income and on other factors. The MSG scare of a few years ago and other damaging rumors have had negative consequences that were felt in many of our restaurant establishments. These being the case, the Chinese community must therefore seek ways of diversifying its manpower and resources for its future economic well-being.

(Cont. on page 3)

華人之音講稿 (1971年2月28日)

這是"華人之音",專為大波士頓華人社会播放的每週廣播節目。这节目的宗旨是透过娱乐和自我教育的方法使大家了解華人社会的動態。今晚我们将就華人社会的经济前途及我们的較大社会内找尋職業的机会作評論。所謂較大社会就是不局限在我们華民生計内,而是对傳統圈子以外的社会作一概觀及遠眺。首先讓我们分析一些波城華人社会統計數字。

在一九六0年以前由于種種移民苛例及对華人之種族歧視,中國人在波城的人數顯為稀少,固定。甘迺迪總統当政時,消除了移民攤額,遂放鬆了華人移民美國的限制,妻子可到美國与丈夫團圓,子女也能跟父母共聚天倫。華人社会的本質便開始蜕变,即是說,原本男性众多的社会逐漸加添了不少婦女及青少年。据估計,1970年波士頓共有華民八千人,比1960年增加了百分之五十一。目前定居本市的華人增加速率約為每年三百人。鑒於

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If one accepts the thesis that over-specialization in the restaurant trade and the long hours required in restaurant work are, in the long run, damaging to the social and physical well-being of our community, then one should seriously re-evaluate his own individual situation and seek to amend it accordingly. There are at present some programs to help those qualified people who want help. In general, however, these programs are far from being adequate. No doubt, there remains many problems that will have to be solved and the individual himself will have to strive extra hard for his eventual self-salvation.

As the inflow of immigrants continues, a fact well supported by available statistics, the Chinese establishments are likely to be unable to absorb all new comers. The simple law of supply and demand then will definitely work to our disfavor. It is not difficult to imagine a lowering of wages and income for a great majority of restaurant workers, unless diversification becomes an organized aim within our community. Let us then try to see what are the possibilities for a program of diversification - diversification through language training, education and the acquisition of new skills.

(Cont. on page 4)

華埠及南端(SOUTH END)住居環境的極度挤迫，有很多華人徙居在 BRIGHTON-ALLSTON, BROOKLINE 及其化地區。不过他们的生計幾乎全部仰賴于麻省東部的中國飯館，而以波城華埠为其活動联絡的中心。

大部份移居美國的中國移民都欠缺技能，那些即使有一技之長或數技之長的，亦因不通英文而英雄无用武之地，他们的選擇職業的机会很有限。差不多所有的移民家庭初到目的地時，都因用了數千元旅費及面臨重建家園的担子而負債纍纍。他们因此必須要厠身飯館工作，因为只有这样才能立即被僱及不須太多的訓練和適应。但由於每週工作至少六十小時，工餘時间有限及心劳力絀，要求抽撥時间自我改善，学習英文及技術訓練[illegible]上加千的。深沈一点說，飯館生涯往往使很多移[illegible]終生，陷在其內，很难另闢天地。這樣下去，中國移民社[illegible]美國職業市場中共爭長短，只滯留做一個不完全的[illegible]，在这个机会众多的新國度裡永遠充任要卿人角色。

我们以上的討論說明了为何波城華人经济是極端的專業和狹窄。差不多百分之九十華人勞工都業職飯館。你乎可以这樣設想，假如一旦美國人不再喜好中國菜，華人的经济便会蒙受空前之災难。老实說，外國菜不过是美國人在奢侈飲食消費方面的一種，受着入息和其他因素的操縱。我自前味精有害恐慌和其他謠言已使飯館行業蒙受无形的損害。如果是这樣的

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Without a doubt, a proficiency in English is a primary requirement of our daily life in this country. At present there are two separate programs of English instructions in Chinatown, both of which hold their classes on Saturdays. These programs are run entirely by volunteers. To be sure, they are far from being adequate to meet the community's language needs. As reported in this program two weeks ago, preliminary plans are now underway to set up adult education programs in Chinatown to provide language and other instructions, tailored to our specific needs. At the moment this proposed project represents only a hope and much additional work remains to be done before we can furnish more concrete information. Interested persons should pay attention to future announcements.

As a result of the Federal awakening to the problems and needs within various minority communities, certain "anti-poverty" programs were initiated by several Federal agencies such as the Office of Economic Opportunities (OEO), the Department of HEW, and the Department of Labor. Aside from direct grants-in-aid to some independent community projects, there is a kind of administrative clearing house known as Action for Boston Community Development (ABCD). The total amount of money administered by ABCD during the past few years has averaged around $20 million per year. Most of the money was ear-marked for specific projects such as job training (including language training), social services and the like. The Boston Chinese community with its growing problems, some of which are much more severe than those in other needy communities, has received almost none of these benefits. However, we are now beginning to get some attention from the responsible agencies such as ABCD. On February 24, 1971 we became a member of the ABCD Board of Directors and will soon have a full-time person on the ABCD staff. This may not seem much at first glance, but it will enable the Chinese Community to eventually share part of that $20 million for our own community projects.

(Cont. om pago 5)

話，我華人社会必須為其未來的经济前途尋求人力和物力的分類化。

假如個人同意过度集中于飲館行業和大長之飲館二時是对未來的華人经济及社会有的損害的話，就应按個别的情况细心檢討及作改善。目前有很多計劃時对有意接受訓練的人加以幫助。一般言說，这些計劃還距理想很遠。毫可否認，尚有很多需要解决的问題，而個人更要加倍刻苦努力，以求取最後的光明。

由於移民不断湧入，這是從獲得的資計數字作出的不爭事实，華人社会似將難以把新僑全部容納。簡单的供求定律很明顯地会帶来不良的影響。假如我们還不把職業的多樣化作為我们華人社会的一項目標的話，我们不難屢時推想工資將会下降，大部份的飲館同胞的收息亦隨之而減少。那麼就讓我们看看一項職業多樣性計劃的可能——藉着語言訓練，教育和學習新技時就是廣闊職業源流的媒介。

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At present, under the auspices of ABCD, there are several job training projects serving the so-called target areas. For example, the Skill Center on Albany Street in the South End is training some young people in auto mechanics, typing, and other trades. As a preliminary step toward these goals a 6-month language training program was established for those who do not have a facility for English. Students are given a stipend of about $50 a week to attend these training classes full time. Language training may be taken by a student either concurrently or before skill training. Some of our young people who do not intend to seek higher education should seriously consider this kind of opportunities.

Another program under ABCD is the New Careers program which would enable a person to undertake on-the-job training with pay and to concurrently participate in an educational program with various schools and universities in the Boston area. With this program there is virtually no limit to how far a person can advance. It is possible under this program for a person to obtain a college degree at a speed most suited for himself. A full-time staff of administrators and counselors have been set up for this program.

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毋可置疑，流利的英文是這個社会日常生活的要素。目前華埠有兩個不同的英文班，都在星期六上課，由志願人仕義務教導。確实来說，它们都不足以解决目前華人社会学習英文的全部问題。正如「華人之音」在兩星期前報導的講，目前初步的成人教育計劃已在華埠進行，其目的是使我華侨同胞能有学習英語之机会，使有技者能找到適当的職業，無技者能進一步学得一技之長，此種成人教育計劃当按各別需求，提供語言及其他的訓導。在目前階段，这建議還只是個希望，尚需更大的努力才能作更具体的報導。有兴趣人仕請留意日後的報導。

由於联邦政府对少數民族之问題及需求有所覚醒，若干联邦政府机構，如经濟局(OFFICE OF ECONOMIC OPPORTUNITIES)，健康教育福利部(DEPARTMENT OF HEW)，以及劳工部(DEPARTMENT OF LABOR)，都先後開始了不少「反貧窮」(ANTI-POVERTY)改善計劃。除了直接撥款给独立的社區計劃外，有一個統籌辦理的机構，叫做「波士頓社區發展行動局」(ACTION FOR BOSTON COMMUNITY DEVELOPMENT, ABCD)。过去幾年来該局所控制的款額平均每年為二千万元。大部份的款項都分配給特別的計劃，如職業訓練(包括語言訓練)，社会服務及相類的工作。波士頓華人社会，问題日多，有些比其他小數民族社群更要嚴重，但差不多未獲該局絲毫幫助。不过，

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These are only some of the opportunities available to us through ABCD. It is conceivable that eventually there may be programs set up within our own community through a multi-service center or through some other similar organizations. At the moment we are a long way from having our own programs, but it is felt that for now our energy should be concentrated in meeting our language needs; and as this program becomes established we then can plan for other projects in accordance with our needs. One salient feature about this kind of programs that we must keep in mind and that is residents of the community play an essential part in the over-all planning, implementation and administration of the projects. Outside professionals may be called in to help - but the decision making body is made up of community people.

Ladies and Gentlemen, while our community is enjoying a relatively high rate of employment right now, we are experiencing a shrinking job market. Even restaurant jobs are becoming harder to get, which is an unmistakable indication that our traditional trade is becoming saturated. The diversification of our manpower and resources seems to be an economic necessity. It can be achieved only if we have cooperation within our community. Our economic and social well-being is in jeopardy.

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我们现已开始得到有责任感的机构，如发展行动局的注意。本年二月廿四日华美福利会已被选出任该局董事，並在最近可有一华人被僱為全職職員。雖眼看来，似乎与補手事，但这是我华人為我们社區計劃实現謀取分享該二千万之巨款之先声。以上所述成人教育計劃現亦已得到該局行政部全力協助。

目前在發展行動局管理下，若干計劃地區（TARGET AREAS）正進行幾種職業訓練計劃。例南端 ALBANY 街的技能中心（SKILL CENTER）現正教導青年修理汽車，打字及其他行業。為完成目標，初步計劃是為不通英語的人仕設立一個為期六個月的英文班。為使学生能全力上課，每人將獲津貼每週五十元。学生可在職業訓練之前或同時学習英文。我们青年人中如不欲作高級教育打算的話，应切实考慮这類計劃所賦予机会。

發展行動局的另一計劃是「新職計劃」（NEW CAREERS PROGRAM）它協助一個在職受薪的人能同時在本市各大学院中参加各種教育計劃。这一計劃可說是令個人学与止境，進步日新，全无限制。在它的協助下，個人能按自己的兴趣環境，或慢或速地完成其大学学程。这計劃現由全職專業及領向人員负责。

立只是發展行動局所提供的幾項計劃，可以遐想將来這里華埠「多種服務中心」（MULTI-SERVICE CENTER）或其他相類

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Let us stress the fact that we are an integral part of this land of opportunities. When our people come to settle in this country they come with the full intention of permanently settling here and for a better life. We owe it to ourselves and to our children to create a better environment in which to prosper. You and I are all important in this endeavor.

If you have any questions or an opinion please drop by at the Little City Hall, 14 Oxford Street and talk with us. We need your support.

- Eugene Wong -

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Editor's Note: Due to the editor's involvement in various committees and projects it appears that we will not be able to publish monthly for the rest of the fiscal year. We ask for your kind understanding and cooperation.

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"Letters to the Editor" should be sent to Eugene Wong, 10 Read Court, Newton Centre, Mass., 02159.

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組織之成立，能有種種的計劃進行，目前尚距我们自己管理的計劃之理想很遠，但我们覺得解決語言隔膜仍是当務之急，假如完善的英文講習班能实現，便可按華人需求推行其他計劃。関於这些計劃的一項重要特色和必須緊記的是：我華區社群人仕可以加以直接設計，推行及管理和自己有関的社區計劃，社群以外的專家可以做為協助，但最終的決策權力還是我们自己。

各位観众，雖然我们目前尚享有相当高的就業比率，但亦開始感受到職業市場的緊縮。即使是餐館工作已日漸难找，这就是我们傳統行業快將飽和，伐过于求的警号。目前最重要的经济需求是把我们的人力物力大量多樣化，分散化。这只有藉着彼此合作和諒解才能成功，我们的经济及社会前途是端懸危机的呀！

讓我们强調我们也是这個机会繁多的美國的構成要員，当我们的僑胞移民美國時，都希望能在此安身立業及追求美好的生活。把環境美化改良，是对我们自己和以代的一項责任，你和我在这使命内都不应自我菲薄。

假如你有什么问題或高見，請移玉愛士佛街十四号華埠小市府与我们討論，我们需要你的支持。

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・湯靑仁作・
・陳建立譯・

編者小論

(原文在本刊上期發表，李翰特將原文譯成中文－編者)

雖然我們只能提及兩件事實，指出在我們社區裡存有『共產侵入』的恐巨心理。在我們去年十月刊裡一長篇文章的作者陳建立君是波城華青会的主席，由於華青会不以該会名列全体參加前次的双十節慶祝，就被一些人士妄揣為左翼份子，其次在同一訊刊裡，我們曾刊出幾個口号，提供我們社區人士对社區動態有多一步的認識。因此我們的訊刊又竟被指為左傾刊物。可惜当人直接出面指責，无能深究其原因。但我們估計下述可能是指責的原因：

左傾份子製造口号，
華美訊刊製造口号，
所以華美訊刊必是左傾。

至於陳君一事，他的文章並无虛構成份，從私人的接觸更知道沒有左傾的意向。可以說，他的过去行為是他最好的証明。对於这些无稽之談，只能一笑置之。不过這種荒謬然異之事，可以反影出我們社區缺乏联係的嚴重情形。

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這幾年來美國民權運動对於『少數民族』福利都有多少成就，但是所謂『少數民族』似乎只是針对黑人而言，而忽畧了其他的種族。我們可以從联邦社会安全部一事(請看本刊上期第六頁)看得清楚，我們東方人和美國红人並沒有得到這種同等的机会。我們東方人所要求的並不是橫財，而是想等到公正，平等的權利。大家都有目共見，很多東方人无論在政府，私人和学府上的奮鬥都有卓絶的成就。其原因是他們有超乎尋常的智力和天聰。我們真是為他們引以為榮。但是我們所談論的是非天聰的普通東方人和非東方人為就業，升職而競爭時又如何？是否一視同仁呢？由RAYMOND SUEOKA君事件可知答案是否定的。我們应联一心去求保求救方法。

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久已等候的波士頓社區發展行動局調查報告終已刊出。除了得到文化界討論這外，環球報(BOSTON GLOBE)亦摘要報導。ABCD所調查到的事實，以我們所觀也不是新的。我們社區的敗病我們早就感覺到。但最重要的是這種提議性的報告是由事實和數目証明。毋可否認，言語訓練是我們社區最需要的。例如当新僑一脚踏差時，旅費及安居費用等等已使他滿身債務。如很有流利的英語，就業机会真是少之又少。娘舘工作之長久与苦使他無力于時再作英語学習。如沒有英語的常識，所有的專能都是無济於事。小心分析這些问題的根源，可以說是由於言語困难而造成。有見於此，我們提議英文講習班的設立是当前燃眉之急。現時星期六的英文班其成功可以反影我們僑胞是乐於接受這種訓練的。為了有志的娘舘仝工起見，我們可以在星期一至五設早班六時半至十時半，午班設下午二時至三時。

或者說時容易做時难，因設立這種訓練計劃我們需要一班受新的工作人員，教材需要職業介紹組織，其他錄音設備及適合成人的班房用具等等，除外我們還需要一位行政人員主理一切事務。其中最主要的是資源。ABCD報告已指出言語訓練的重要性，但獨木難支，我們一定呼求外助，並及華埠之內各僑胞人力物力的合作才能解这時急之问題。我們最終的目標是去阻止發些言語有連帶関係的社会问題。事在人為，我們應立即開始一些自助自讀的方法。記然我們華區居民是這美國社会的構成的要員之一，我們就要呼求有関当局的協助，我們社區的问題实在是一種美國社会的问題。我們既以移居美邦是以長期性打算，讓我誠心的說一句，我們華民居住於此遲早有公民資格，我們不应以自己為客人看待。

-9-

周顯利譯

依稀憶往

你可以說我在波士頓華埠貧民窟(GHETTO)住了很多年。但這貧民窟对我來講，是一個很親切很友善的社会。当我緬懷前塵，我有点想念以前乞臣街的日子，和住在其内的居民。現在已被什么市區重建計劃像塵土地掃去了。但事已至此，我们只得祈望一些好的——更好的社區來代替已失去的。否則，這一切的破壞又有什么意思呢？我们從前的並不是一個「最理想」的社会，但过去貧民窟的日子裡，这些事我還依稀記得：

＊當我二十年前初抵此邦時，其中令我驚希不已的是估沽給我理髮，在我幼稚的腦海中，白種人總是被服侍而不服侍人的。而且估沽還有点胆量在他的櫥窗内放着一個牌，上面寫着：「在蘇联，有史太林；在美國有戈比(VOLPE)」这是我所見唯一抗議麻省高速公路侵佔民居的標語。大部份人都安靜地坐下來，受人安排，因為我们完全不能了解市區重建計劃之龐大嚴重性。

＊我想这裡的華人真是太过保守落後——遠比香港的華人更甚。為什么有些人還叫政府做「皇家」？好像他们尚活在清朝而这才是最適当的稱号。在祖國，这些过時的名稱早已不使用了。

＊人人都晓得了桓叔(公)，因為他在乞臣街，青年会球场对面開了一间雜貨店，人人都喜欢他，那時代的雜貨店好像有一種信託賒借制度。如果你需要一瓶牛奶，可以先取，其後才給錢，也不諸多盤向。一個无家可歸的漢子，我们現在還可見到他乘單車在埠中来去，多年前就得到免费白食。由於信託賒借制度之破壞，了桓叔(公)患心臟病而去世了。

＊SHORTY(矮仔)是一個在紐約火車上賣三文治的猶太小販，隔天便來割你他的芝士，火腿，三文治，我幫他包裹三文治及運上往南車站的的士上，賺得錢小的花利而心滿意足。三文治小販SHORTY現在已是富豪，他是紐约城幾间相文的業主了。

＊曾有一班海軍陸戰隊員在南國(現為金彩)打起架来，他们想為他们在高丽受到的麻煩報仇。一個年青的企柏在警察未把生事者一一拘捕前，用麵包刀刺了其中一個陸戰隊員。这個侍者，

(此文接第廿一頁)

ASSOCIATION NEWS

In August 1970 the Association wrote a letter to the Action for Boston Community Development, Inc. (ABCD) stating its desire for a seat on the ABCD Board of Directors. When no action was taken during the period from August to January, the CACA, led by President Ed Goon, went to the ABCD Board meeting on January 27, 1971 to ask for action. Findings in the ABCD report, released in November, on the Chinese Community, plus many private communications with various responsible people, finally brought action on February 24, 1971. The CACA was nominated and elected to the Board of Directors. At present the Chinese Community is represented by Dr. Ed Goon on the 51-member Board.

Since January of this year negotiation has been underway between CACA and ABCD for a full-time person on the ABCD executive staff. At a meeting of CACA and ABCD's executive director, Mr. Robert Coard, a position was promised for a person from the Chinese Community. The job description was to be worked out by Mr. Coard and the position would then be advertised. The description of the position for a Program Development Specialist was written and the CACA was given this information. After examination, however, it was determined that the position as written could not serve the needs of the Chinese Community and the ABCD was asked by CACA to reconsider this matter. What the Community needs is a position similar to what the Spanish-speaking community has. That is the position of Special Assistant to the Director. According to Ed Goon this position has recently been approved and for the first time in the history of ABCD the Chinese Community is beginning to participate in the various anti-poverty programs. The job is open to all qualified people and more information may be obtained from ABCD or from Dr. Ed Goon of CACA. All interested persons are urged to apply.

On February 10, the National Conference of Christians and Jews singled out three members of the Association for their work in the Chinese Community. Neil Chin, Frank Chin and Davis Woo were honored at the NCCJ luncheon at the New England Mutual Hall and were presented lapel pins and letters of commendation. Congratulations to these deserving leaders of our Community.

At a meeting of the CCBA Council held in February, the CACA presented its community programs and asked for CCBA support. Ed Goon spoke about the Master Plan, the Multi-Service Center, and the new developments at ABCD, and Amy Gonn, the new CACA delegate at CCBA, interpreted for the Council. After lengthy discussions the CACA plans were accepted by CCBA and a vote of support was given. The Building Committee now has the sanction of the CCBA to go ahead with the long-range planning for the Community.

The Casino Nite as usual brought a big crowd to the Legion Hall. It was reported that the profit came to over $1500 which represents CACA's major source of income for the next year. The pot luck supper in February brought about 60 members, families and friends. President Ed Goon gave a report on the status of various community projects and the latest developments at the ABCD. Bridge and bingo games were enjoyed by all.

- Eugene Wong -

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FOURTH ANNUAL LUAU

Tickets are now on sale for the Luau to be held on Friday evening at 7:00 p.m. on May 14. CACA members have first option to purchase tickets (remember from past experience how fast these tickets sell out so be sure to order yours early).

(Cont. on page 12).

FOURTH ANNUAL LUAU (Cont'd.)

Please note the following details:

Place: China Pearl, 9 Tyler St., Boston

Festivities include: Live entertainment, hula dancers, door prizes and a seven course dinner (lobster, gai kew, beef and pea pods, Imperial egg rolls, deep fried spring chicken, sweet and sour pork, and fried rice).

Tickets are $7.50 per person and may be obtained from:

Phil Chew	444-6545
Lily Chin	254-7863
James Fong	266-1975
Susan Lim	254-8301
Susan Woo	327-9852

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NEW MEMBERS

The CACA welcomes the following people who recently joined the Association:

Mel Friedman of Sudbury
Winifred Lee of West Roxbury
Mary and Ernest Roberts of Marshfield
Coletta and Thomas Wu of Hyde Park
Yu Hoke Yee of Winchester

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The CACA Newsletter is an official organ of the Chinese American Civic Association, a non-profit civic and charitable organization dedicated to the physical, cultural, and social betterment of the Chinese Community of Greater Boston and elsewhere.

我欲加入華美福利会 (会費每年伍元)
____I would like to APPLY FOR MEMBERSHIP to the Chinese American Civic Ass'n. ($5.00/yr.)
我並非会員,但欲訂閱通訊錄 (報費每年二元)
____I am not a member but want to SUBSCRIBE to the CACA NEWSLETTER ($2.00/yr.)

NAME 姓名 (請用英文填寫)_____

STREET 地址_____ CITY 市_____

STATE 省_____ ZIP CODE 郵局号數_____ PHONE 電話_____

請將支票或汇纸寄下列地址:
Please make checks payablo to: Chinese American Civic Association.
Mail check to: Mrs. Eugene Wong, 10 Road Court, Newton Centre, Mass., 02159.

請参加昆時学校英語講習班 每星期六十二時至二時

請收聽『華人之音』 WCOP-FM 星期日七時

COMMUNITY NEWS

ABCD REPORT (Editor's Note: The following is the summary and comclusions of the ABCD report entitled The Chinese in Boston 1970. In the last issue of this Newsletter we said that we would publish a Chinese summary of this report. The Chinese translation, however, will be published and distributed by ABCD in the near future and this Newsletter will not repeat it here.)

波士頓社區發展行動局所發表之報告「波城華埠面面觀」一九七〇年」現已由該局摘要翻譯成中文，不日將另行出版並在華埠分發。本刊因此不另發表。請各有兴趣讀者留意取閱。

Conditions among Boston's Chinese, one of the City's oldest but least known communities, are in many respects worse than among any other group. The population, once static, has grown by 51 percent since 1960 to nearly 8,000 in 1970. Before 1945, alien Chinese were entirely excluded from the United States and legislation twenty years before had frozen the community into a predominantly male cast. In the last five years, wives and children of American citizens have been allowed to enter without restrictions, and the Chinese community has been augmented by an average of nearly 300 immigrants a year. Because of crowded conditions in China-town, most of this growth is occurring in Chinese communities in the South End, Allston-Brighton, Parker Hill-Fenway. Moreover, at least some Chinese have been found to live in every Boston neighborhood.

This influx of children and relatively young adults has brought an even greater degree of crowding to an area with one of the highest population densities in the City, and has overloaded the already inadequate public schools. Many of those who arrive are unskilled, and many who have already acquired skills are unable to use them because they lack a facility in English. The local restaurants, businesses, and shops which have traditionally absorbed the immigrant Chinese are becoming saturated, and even when these jobs can be found they often isolate the Chinese from American life, and fail to teach English or marketable skills. A major source of jobs for Chinese women, the garment industry, is in a long-term decline, and the growth prospects of other industries able to use non-English speaking labor is limited.

Problems among Chinese youth are also growing. The strength of the Chinese family cannot always cope with the strains of the immigrant experience, and the youngest children are often left alone when both parents work because of the lack of day care facilities. The expectations of parents conflict with the inability of their children to excel in a school system which offers inadequate English training. Teenagers, especially those who have grown up in Hong Kong, are dropping out of school at an increasing rate, and some have begun to follow the pattern of delinquency found among American youth. For the native-born, the conflict between the values of their peers and those of their parents introduces an intense cross-cultural conflict.

The disproportionate number of elderly males, unable to retire to China in the traditional manner, constitute a particularly difficult problem. Often they are without the families who would normally support them, and must live with with other elderly men in cramped, overcrowded quarters. Existence in nursing homes is often unsupportable because of the language barrier and the lack of customary food.

(Cont. on page 14)

請參加成人英語講習班
每星期六十二時至二時
華埠昆時学校

請收聽「華人之音」WCOP-FM
每星期日下午七時播放

ABCD REPORT (Cont'd.)

Although little quantitative data exist for the Chinese, several comparisons can be made with other groups. In nearly every case, the Chinese community is shown to have greater problems than most others in the City.

-Chinatown's median family income of $5,170 is the lowest in the City, and is $530 less than that of the next lowest anti-poverty target area.
-Sixty-three percent of Chinese families have annual incomes of less than $6,000, and 21 percent earned less than $3,000. In contrast, 46 percent of black families earn less than $6,000, and 12 percent less than $3,000. Comparable data for the Spanish-speaking are not available. Among anti-poverty neighborhoods, Chinatown ranks sixth in the proportion of families earning less than $3,000 per year, and next to last in the proportion earning less than $6,000. Relatively many families earn more than $3,000 because almost all wives work, but their combined efforts serve only to provide them with a family income at subsistence level.
-The mean family size in Chinatown is 3.4 compared to 2.9 for the City as a whole. These large families are more crowded than in the rest of the City; 78 percent of the area's housing units have more than one person per room, compared to 8 percent in the City as a whole.
-Almost half of the Chinese pupils enrolled in Boston Public Schools in 1969 were foreign-born, but English as a Second Language training was provided to only one-third of this group. Two years before, one-half had received this instruction. Several schools with large numbers of foreign-born Chinese children provided no ESL whatever.
-Nearly 70 percent of heads of households in Chinatown have less than an eighth grade education, and only 12 percent are high school graduates. Both rates are twice those of the most comparable target area.
-While unemployment as such is very low, one survey found that 82 percent of Chinese heads of households are employed in service jobs, presumably in restaurants and laundries. In the City as a whole, only 12 percent of household heads were so employed.
-The infant mortality rate among Chinese in 1966 was 66.7 per thousand, two and one-half times greater than in the City as a whole and 150 percent greater than in 1960. The incidence of new tuberculosis cases is 192 percent greater than in the City and the general death rate is 129 percent greater, yet no medical facilities are easily available in Chinatown itself. Residents generally patronize Boston City Hospital a mile away in preference to the Tufts-New England Medical Center on the edge of their neighborhood.
-Seventy-two percent of Chinatown's housing is deteriorating or dilapidated, compared to 14 percent in the City.

Despite the magnitude of these problems, there are almost no social services directly available to the community. Chinatown itself is not included in any anti-poverty target area, and generally the only voluntary agencies serving the Chinese are those with concerned Chinese on their staff. Knowledge of available services is slight, and the language barrier is often insurmountable without the presence of one of the community's few tranlators.

(Cont. on page 15)

ABCD REPORT (Cont'd.)

In the face of these difficulties, Boston's Chinese leadership has the advantages of the community's small size and the incipient nature of many of its problems. They are generally aware of the existence of many of them, and are willing to work together to meet them. This strength is the greatest asset the community has, but the example of Chinese communities in San Francisco and New York provides a clear picture of what is in store if Boston's problems are not met in an expeditious manner.

The trends that are apparent in the future of the Chinese Community are, in brief, continuing growth at a rate of no less than three percent per year from immigration alone; continued overcrowding in Chinatown, with little prospect for relief; further growth of the already established Chinese communities in Allston-Brighton and Parker Hill-Fenway; a growing unemployment rate, as the local demand for unskilled, non-English speaking labor is saturated; a higher dropout rate among teenagers, as greater demands are placed on an unresponsive school system; and a growing rate of youth crime and delinquency, as job opportunities diminish. These projections are a reflection of what has already occurred in New York. The advantages of Boston's Chinatown are that it is small, that its leadership is becoming united on the need to take action now, and that it has the examples of other Chinatowns before it.

Physically, Chinatown is constrained by its small size and inflexible boundaries. Furthermore, it is threatend by interests in its increasingly valuable property, Tufts-New England Medical Center is not likely to have satisfied all its future needs for space with its present holdings, while the boundaries of the Park Plaza renewal project have yet to be finalized, in spite of tentative agreements to recognize the community's interests in the Chinatown area. On the other side, the South Station development is certain to generate a large investment in peripheral projects. The very location of the community, at the crossroads of two major transportation arteries of Eastern Massachusetts, means that, in some eyes, its land is not being utilized to its full potential.

Caught within its inflexible boundaries, Chinatown can expand in only two directions; south, into the South End past Castle Square, and up, into high-rise structures. The former is a continuing process, but the latter, given present housing costs, cannot provide the low-cost housing Chinatown needs if it is to continue to perform its traditional function as a central place and neighborhood of first residence for newly arrived Chinese. Meanwhile, new communities may be established in other areas of the City, where there are already large numbers of Chinese. In any case, while Chinatown may continue to be business and social center of the community, it is clear that it can no longer accomodate all or even most of the Chinese community.

The prospective growth of the community is difficult to determine because of uncertainty over future levels of immigration and because the natural growth rate cannot be calculated without more knowledge of its present composition. However, the increase from immigration alone, if it continues at its present levels, will not be less than three percent per year for at least the next five years. The natural increase is expected to be large, due to the large numbers of young families entering the country.

The problems of many elements of the community have already been explored, and they can only be expected to increase in intensity as the population grows in size. The experience of Chinese communities in other cities shows that the Chinese family, strong as it is, cannot be expected to withstand all the pressures of the immigrant experience, under the current conditions of a weak economy, inadequate

(Cont. on page 16)

ABCD REPORT (Cont'd.)

schools, and indifferent social agencies. The traditional expectations of parents for their children's achievement, while it has produced some of the most distinguished academic records of any ethnic group in America, create great strains if they cannot be met. The increasing polarization of youth and the older generation, so apparent in middle-class American society, is intensified in Chinese families as the youths acquire the values of their American peers and their parents refer back to the traditional Chinese values of obedience and respect.

Underlying all these problems is that of the economy. As already noted, the local job market may be nearly saturated. Without a facility in English and the necessary skills, the Chinese will be unable to compete with other groups for jobs outside the community, yet there are few opportunities for them to acquire either of these prerequisites. Furthermore, the magnitude of the transition from the protected Chinatown economy to competition with other groups for jobs in the general economy may have been underestimated. The extraordinary hostility shown to the Chinese early in the century caused them to withdraw from competition on the open labor market by the First World War, and the tradition of isolation may be difficult to overcome.

Without an infusion of these skills, the Chinese will be forced to compete for unskilled jobs in such areas as the apparel, light manufacturing, and electronics assembly industries. However, these industries are among the weakest in the City's economy. The number of jobs in the garment industry, now a major employer of Chinese women, is projected to decline by 1,300 or 11 percent, by 1975, while other manufacturing sectors are not expected to be much better. Services are expected to show the greatest growth, but a facility in English is almost invariably required in jobs dealing with the public. Only extensive language training could enable the majority of Chinese to participate in the growth of this sector, estimated at 27,000 jobs over the next five years.

While the magnitude of these problems cannot be minimized, the relatively small size of Boston's Chinese community is a factor in its favor, as is the unity of its leadership. The opinion that Boston's Chinatown is two to three years behind those in other cities has been expressed more than once, and appears to be at least partially valid. If so, this gives Boston hindsight in advance of its prospective difficulties, an advantage that must not be wasted.

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CHINESE NEW YEAR'S FESTIVAL

The Chinese Community celebrated the opening of a new year with an all day festival on Sunday, January 31. Despite the freezing weather, the day provided plenty of excitement and noise for thousands.

Mayor Kevin White was on hand to open the activities by lighting a four-foot string of firecrackers which was suspended over a platform built especially for the festival. It hasn't been determined, when as the Mayor placed his match near the wick, whether his hand was shaking from the cold or from something else.

The activities which followed included the traditional street Lion Dances by the Knights, Bamboo Hut and Gung Ho Clubs, and some exciting Gung Fu demonstrations. A Chinese literary riddles game attracted many scholarly types to try to win prizes which were donated by many of the shopowners around town. In the meantime, two Chinese films which were provided by the Office of the Consul General of Taiwan were shown continuously in the Merchants Association's auditoriums on Hudson and Oxford Streets.

(Cont. on page 17)

CHINESE NEW YEAR'S FESTIVAL (Cont'd.)

Other activities which took place in the Merchants Building included a series of cultural performances by both local talent and Chinese from the academic community. In addition, a Chinese Art Exhibit organized by Al Toy and Eugene Wong attracted many to the third floor. The exhibit featured pieces of art which had never before been offered to the public, and it proved so popular that the doors had to be closed periodically to control the size of the crowd.

Capping off the festival was a dance in the St. James Church's activity room. A packed house danced to the music of the Sinclairs, one of the most explosive rock groups to hit Chinatown.

All in all, the festival was an enormous success. For organizing the celebration due credit goes to the Festival Committee consisting of Mrs. Caroline Chang as coordinator, Tom Lee as program director, John Huang and Boston's Office of Cultural Affairs, members of the CCBA, and the many other dedicated individuals without whose help the Community would have no festivals.

--James Fong -

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AD HOC COMMITTEE ON EDUCATION

In view of the various educational needs within the Chinese Community, an ad hoc committee, chaired by David Shih and ably assisted by Helen Chen and Winnie Lee, has been working in an attempt to keep the Community abreast with the latest developments in education. On March 2 the committee participated in a hearing at the State House on Bilingual Education. The bill, if and when enacted will enable eligible schools to establish programs of instructions using the students' mother language. English instruction will, of course, be part of the program and will be increased as the program advances. The philosophy behind this program is such that non-English speaking students will not suffer any setback in their school work because of language difficulties and cultural differences.

A subcommittee, headed by Eugene Wong, has been looking into the possibilities of expanding the present Saturday English classes. It is thought that the great success this program has had is an indication of the general reception by the Community of an expansion of this program. The committee on adult education is getting professional help from ABCD, MIT, and from several graduate students of the BU School of Education. It was determined that there are several Federal agencies which may sponsor a project of this type. Discussions are now underway to prepare and submit a proposal to the Federal Government through our local education agencies for the funding of an education program specifically tailored to the needs of the community. The program will include, English classes, Citizenship training, and other subjects as Community Health, American History and Government, etc. Research has shown that the Federal Government will consider our application for support beginning in Fiscal Year 1972. In the meantime, if the classes are to be established on a small scale, funding may be sought from other sources. Much work remains to be done before a program can be organized. At present, the committee is concentrating its efforts in formulating a program in the form of a proposal.

- Eugene Wong -

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(Cont. on page 18)

COMMUNITY NEWS

GOLDEN AGE CENTER

With a dilapidated store front, old furniture, donated kitchen equipment, a used refrigerator and other things, plus a lot of devotion and dedication, a drop-in center for the elderly came into being. The Mayor and other City dignitaries came for the opening and they all marvelled at what concerted efforts by the Community could do in a project of self-help.

One Sunday, recently, 39 elderly men and women came in to have a hot lunch and to chit chat with each other. They each paid 50¢ for a nutritious meal of steamed chopped meat and salted eggs on rice, braised giblets and a bowl of Chinese mustard greens soup.

Wahoo Moy, the Director of the Center, and a VISTA Volunteer, has been largely responsiblo for the operation of the program. Up to this point the program has a budgot of almost zero. The 50¢ a day collected from the participants covers only a small portion of the expenses. Wahoo has been able to get foods donated or paid for at a discount, but this arrangement cannot last indefinitely and financial contributions aro needed to keep the program going. A few dollars from each interestod Chineso and non-Chineso family alike will put the Center on a more solid foundation.

In addition to being the Director, Wahoo has also been serving as the dishwasher, cook's helper, and, in short, an everything man. Volunteor help is needed to give Wahoo a day off once in a while. Sinco the Golden Age Center is sponsored by the CACA, members of the Association are urged to volunteer a few hours of his or her time very four or fivo weeks to work at the Centor. At present, members and non-mombors aro being recruited by May Ling Wong (527-3304) for a weekend volunteer program. The work involves helping the cook, serving, washing the dishes, and genoral house cleaning, etc.

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SUMMER JOBS

WHDH Radio and TV has numerous summer jobs available -- full time from June to early September. They are looking for a news intorn, staff announcer, radio producer, radio technician, music librarian, TV floorman, film librarian, film editor, and receptionist-typist. Moro information on these jobs is available at Chinatown Little City Hall, 14 Oxford St., Boston.

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ACKNOWLEDGEMENTS

The CACA Newsletter acknowledges the help of Peter Chan and Henry Chow for their contributions in the Chinese translations.

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THESE I SORT OF REMEMBER

You might say that I have spent many of my years in the Boston Chinese ghetto. Our ghetto, in this case, meant to me a very close and friendly community. As I look back, I sort of cherish the days of Hudson Street, with all the people who were suddenly swept away like dirt by this thing called Urban Renewal. Be that as it may, let us hope that we can soon replace what we have lost with something better - much better. Or else, what is the sense of all this destruction? Ours was not a "perfect" community. But these things I sort of remember about the ghetto days.

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When I first came to this country 20 years ago, one of the surprises I had was when George gave me a haircut. In my young mind the White man was always the served, not the server. By the way, George had the feeble courage of putting up a sign on his shop window that said, "IN RUSSIA THEY HAVE STALIN; IN AMERICA WE HAVE VOLPE." That was the only protest I had seen against the intrusion of the Mass. Turnpike. Most of the people just took the whole thing sitting down, for we had absolutely no idea about the immensity of urban renewal.

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I thought the Chinese here were terribly backward - much more so than those in Hong Kong. Why, some still referred to the government as the "royal family", as if they were living in the Ching Dynasty and that had been the proper name. In the old country, of course, that sort of term had long dropped out of general usage.

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A certain youth organization published a nice quarterly and it was a thick issue every time. But then that was before the club had degenerated into a "club".

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Uncle Doo Foon ( ) was known by everyone in town because he ran the neighborhood grocery store on Hudson Street, across from the "Y" yard. He was well-liked by all; and the store seemed to have been run on some kind of an honor system. If you needed a quart of milk, you could always take it and pay him later. No questions asked. One homeless fellow, whom we still see riding his bike around town, has had many a free meal there through the years. Uncle Doo Foon died of heart failure, triggered by a subtle breakdown of that honor system.

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Shorty, the Jewish sandwich vendor on the New York train, would come in every other day to make his sandwiches - cheese, ham, ham and cheese. He made a hundred or two at a time. I was happy to get a 25-cent tip after wrapping the sandwiches and loading same on a taxi for South Station. Shorty the sandwich man became a rich man. He owned several apartment buildings in New York City.

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The Chit Chat next to th e "Y" was a nice place to get a Frappe. Why can't we have something like that today?

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(Cont. on page 20)

THESE I SORT OF REMEMBER (Cont'd.)

There didn't seem to be such a thing as babysitting. It was such a foreign idea because there were always neighbors around and everybody knew everybody else.

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There was a group of Marines that came into town and started a fight at the Nam Yuen (now Kim Toy) at the corner of Tyler and Beach. They wanted to seek revenge of some sort for the troubles they had had in Korea. A young waiter there cut up one of them with a bread knife before the cops came to take them away. The waiter, so it happened, had also fought in Korea. But then he was an Army man.

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The tea pastries sold in town were absolutely horrible. It was said that unusable pork fat from the restaurants was collected and used for the dumpling stuffing. Then we had sophistication when the Gate opened up. The food we get in town today is a thousand times better, thanks to the wave of immigrants that came in the late 50's and early 60's.

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The Jewish market beyond Broadway was kind of nice. And whatever happened to some of the Greek grocery stores down that part of town? One could always smell olive oil on the way to school. Yes, English High was across the street and down some ways from Station 4.

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I used to work after school in a laundry in Dorchester. There were a couple of kids that frequently came to the door, rubbed their forefingers on their front teeth and yelled, "Chink, Chink, Chinamen." My cousin and I chased them down the street and once we caught them. The poor kids were so frightened by the two mysterious, slant-eyed Chinamen that they urinated in their pants. We let them go, but after a while they were back again.

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There seemed to be, and perhaps still does, a degree of separation between the J.S.'s and the J.K.'s. It was not so difficult to understand that the two groups were actually foreigners to each other. The J.S.'s thought quite highly of themselves for being native born; and the J.K.'s were usually indifferent to this sort of thing. But what did they have in common? Nothing much, except about 5000 years of a common cultural heritage; the same kind of physical features; a somewhat common language; and, perhaps some common relatives. Come to think of it, some may have common parents. And, there are certainly a lot of inter-J marriages. So what the purgatory am I talking about - I mean, about this separation thing?

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- Eugene Wong -

"Voice of the Chinese Community"
WCOP-FM Every Sunday
7:00 - 7:30 P.M.

依事直說，也在韓國打過仗，不過其時是個陸軍吧！

*華埠餐館的臭心那時實在太過離譜。據說餐館不用的肥豬肉就被收集起來作臭心肉的材料。後來食客開張後便逐漸改良。今天我們在華埠的買食的東西比以前好過一千倍，這得要多謝近年的移民潮。

*以前放學後我在DORCHESTER一間衣舖裡工作，有些小孩常常走到門前，用手指撐着門牙，嚷着：『CHINK, CHINK, CHINAMEN!』(侮辱中國人的稱呼)，我和堂兄追下街去，有一次把他們捉到。兩個的小孩，看見兩個奇怪，那眼的『中國奴』，嚇到撒了尿。我們把他們放過，但過幾天被拿又再回來，重新撐着門牙……

*那時好像，或者迄今仍是，土生和新僑總有一段距離。不難想像他們就似完全不懂的異鄉人。土生的以長於美國自豪，外表的對此毫動於中。他們有什麼相同之處？不太多，僅3五4年共同的文化傳統，同一的外表，一個比較共同的語言。或者，一些共同的親戚吧！再想一下，有些或許有共同的双親。還有，土生和新僑之間，不可否認，也有很多彼此通婚。那麼我在說什麼彼此之間有距離的八道呢？

銷

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